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not only declares Bonavista to have been the landfall in 1497 but it gives a picture of the spot. This is the first instance of what may be called the "philatelic method" in history. It is heroic and disposes summarily of Gordian knots.

Some of the notes suggest remark. In Art. 374 there is a slip (probably in transcription), for Haliburton gives Trinity Bay, *Newfoundland*, as the landfall, not Nova Scotia. The note on Article 89 (the Desce-liers map) follows Mr. Coote's opinion that the map shows the results of Cartier's *first* voyage; but Mr. Harris was unquestionably right, in the discussion which followed its publication by Lord Crawford. It really contains all the results of Cartier's *second* voyage. There is also a misleading note at Art. 218 (Thorne's map) referring the legend solely to the Labrador coast. This map is in Hakluyt's *Divers Voyages*. There is a reproduction of it in the *Transactions of the Royal Society of Canada* for 1897 at p. 192 and it will be seen at once upon inspection that the legend covers the coast from latitude 40° northwards. The La Cosa map (Art. 84) hardly receives the attention due to its importance. Mr. Ganong (Art. 359) is entitled to the entire credit of having first demonstrated that the Island of St. John in the 1544 map was not intended for Prince Edward Island, but for the Magdalen group, and, in Art. 398, it would have been more precise to have said that the Rev. Moses Harvey was *the first* to suggest the quadri-centennial of 1897, omitting the word "among."

Trifling matters such as these found after a close perusal of a volume containing so many thousands of references and critical estimations over the immense extent of the Cabot literature, establish the painstaking accuracy of this most valuable book. Every Cabot scholar should have it and if he should at any time be reproached with the unpractical nature of his studies he may refer to Art. 549 and point out that the rights of property abutting on the public streets of New York depend upon the common law of England and not on the Roman Dutch law *for the reason that John Cabot antedated Henry Hudson*.

S. E. DAWSON.

*The Clergy in American Life and Letters.* By DANIEL DULANY ADDISON. (New York and London: The Macmillan Co. 1900. Pp. ix, 400.)

THERE are no publishers in America more worthily respected than the Macmillan Company. There is no American scholar or man of letters more deservedly eminent than Professor Woodberry, of Columbia University. And among our younger Episcopal clergy, of the more liberal kind, there is none more energetic and devoted than the Reverend Daniel Dulany Addison. No book, then, could have a much happier origin than one which should proceed from his authorship, through the editorship of Professor Woodberry, to the lists of the Macmillans.

Whoever takes up *The Clergy in American Life and Letters*, with the agreeable anticipations thus excited, must feel, as he turns the pages, a growing sense of disappointment. In plain truth, the book proves to be

among the most salient pieces of evidence, if evidence were needed, of the mischief done both to scholarship and to authorship, not to speak of literature, by the prevalent custom of publication in hastily pre-arranged series. The precise genesis of this work, is, of course, a matter of conjecture. On general principles, one would infer from the result that the publishers, desirous of increasing their usefulness by the evocation of some "National Studies in American Letters," sensibly selected as editor of the series a scholarly essayist and poet, unquestionably among the few living Americans whose writings may be expected to survive ; and that thereupon, being very busy and enterprising publishers, they confided the "National Studies" to his care. One would infer, furthermore, that this editor, himself among the most busy and stimulating professors of a university whose reputation is deservedly more than national, found his primary duties so absorbing as perforce to limit the time which he could devote to merely editorial labors ; and so that, having selected for this "Study" an author whose character and ability justly commanded his confidence, he found himself unable to assist this author with any considerable supervision or suggestion. One would infer, finally, that this author, who had somewhat inadvertently agreed to finish his book at a fixed time, honestly did his best ; but that his manifold distractions as a parish priest left him no leisure for such prolonged, concentrated mental processes as seem generally needful for the development of an intellectual conception into organic vitality. Such things are bound to happen when even the best of men find themselves in the grip of a series. Unless some such thing happened in this case, Mr. Addison's *Clergy* is incomprehensible. Undoubtedly it is so gentle in spirit, that to speak of it ungently seems heartless. The milk of human kindness exudes from every page. Whatever the case with students or readers, Mr. Addison may sleep nightly with a conscience void of offence towards any man concerning whom he has written. When one has said this, however, one has almost exhausted the commendation which is compatible with conscientious criticism.

According to the preface, "the book does not aim to be either exhaustive or encyclopaedic, but to give a general view of the literary work of those who, by their religious calling, may be included in the term 'the clergy.' It was thought that this could best be done by treating in sketches typical clergymen who were literary men, and then making a more extended examination of the most important writers—Dwight, Channing, Parker, Bushnell, Beecher and Brooks, who by their work would illustrate the whole subject.

"Sufficient biographical material has been introduced to give a background to the purely literary analysis. No attempt has been made to enter into theological discussion or criticism. Religious references occur only when rendered necessary because of the theological character of the books that are examined" (p. viii).

Already we are a good way from "the Clergy in American life," concerning which phase of his subject Mr. Addison has little more to say

than may be inferred from a typical excerpt: "The awe with which the clergyman was regarded reached a climax in the Sabbath morning, when he proceeded to the meeting house for worship. . . . When the discourse was concluded, sometimes called by admiring friends a 'large, nervous, and golden discourse,' the minister went back to the regular life of the manse, which means that he often worked in his garden, and sawed wood, and mingled with the people on terms of friendly interest. Within the parsonage or manse, or in the South the rectory, there was a wholesome, intellectual life, deepened often by a manly religion" (pp. 3, 4).

Turning then, to the "Clergy in American letters," and opening at the chapter which deals with "Poetry and Romance," we may read such bits of "purely literary analysis" as this: "The clergy have always been fond of the poets, storing up a phrase or a couplet to lend greater beauty and power to the truth which they have set forth. Horace and Milton were read, not only with the interest of the teacher, but because of a message to the imagination, which loosed the play of fancy and created a music within, seeking an outlet in verse. There have been many of the clergy who, in moments of special feeling, or to commemorate important events, to stir up patriotism or to aid in worship, have written lines that bear within them the human emotions of passion, devotion, and reverence" (pp. 84-85).

Again Mr. Addison's discussion of sacred poetry in America may be summarized, in his own words, as follows: "American hymnology has not been thoroughly studied, but enough is known to justify the assertion that this branch of poetry has been largely cultivated among the clergy of all denominations. . . . The genuinely famous hymns, those that have found their way into other lands, are not numerous, but they are the flower of American hymnology. As literature they have a vital quality about them which gives them a much greater influence than many a longer and more ambitious poem. . . . Among the hymns that are used by churches everywhere are 'My faith looks up to Thee,' by Ray Palmer; 'Stand up, stand up for Jesus,' by George Duffield; 'I would not live away,' by William Augustus Muhlenberg; George Washington Doane's 'Softly now the light of day' and 'Fling out the banner;' John Leland's 'The day is past and gone;' 'Lord, lead the way the Saviour went,' of William Croswell; Edmund Hamilton Sears's 'Calm on the listening ear of night;' and 'My Country, 'tis of thee,' and 'The morning light is breaking,' by Samuel Francis Smith" (pp. 96-99).

Finally, one or two of Mr. Addison's comments on the late Bishop of Massachusetts, whom he holds in tender and saint-like reverence, will fairly typify his sketches of individual character: "He was the ideal minister of the American gospel, for he gathered into himself the best elements of American manhood, he had the deepest faith in American institutions, he had the energy, the large vision, the persistent hope of the young nation dealing with its problems of government, education, and character. And he was peculiarly the preacher of a Gospel" (p. 341).

"The life of Phillips Brooks in its varied aspect was that of a stalwart American citizen who won the affection and appreciation of his generation by the earnestness of his life as a tolerant and inspiring leader in all things that make for the best interests of a nation. He was a preacher, but he was also a marked personality, who impressed himself upon the time, and will ever be remembered as a representative American to whom men will gladly refer, when they try to point out the possibilities of American manhood" (p. 384).

Mr. Addison, in fact, has read diligently; he has taken copious notes; and he has not found time to think them into their mutual relations, to phrase them pleasantly, or to infuse into them any suggestions of value. The index, which fills fourteen pages, seems distinctly more careful than the book.

BARRETT WENDELL.

*Essays on the Monetary History of the United States.* By CHARLES J. BULLOCK, PH.D. (New York: The Macmillan Co. 1900. Pp. x, 292.)

THIS little volume, belonging to the "Citizen's Library of Economics, Politics and Sociology," consists of three essays entitled "Three Centuries of Cheap Money in the United States;" "The Paper Currency of North Carolina;" and "The Paper Currency of New Hampshire." A critic might possibly quarrel with its inclusion in a series of volumes of so general an interest as implied by the library title, and at least might fairly challenge the shorter title on the cover, "Monetary History of the United States," as misleading. This, however, is a question for the editor and publishers to settle, for the author is conscientiously careful to indicate that the essays are simply contributions to the monetary and financial history of the United States collected in the preparation of lectures. The essays for the topics covered are thorough and well done. The author's general thesis is that the movements in this country in favor of cheap money, from the earliest period of colonization down to the most recent manifestations, have been chiefly due to the constant spread of settlement westward over large areas that have long remained thinly populated. The inflationist movement finds its strength in the sparsely settled regions where the scarcity of capital is experienced most keenly. In support of this proposition there is the more general essay, the first of those mentioned above, which includes a survey of wampum and barter currency, the silver and gold and paper currencies of the colonies, Continental paper money, the state banks of issue, the treasury notes of the Civil War period, and the more recent agitation for an increase of silver coinage. The author then proceeds to test his thesis by a detailed investigation of the currency experience of two colonies, one in the south, North Carolina, the other in the north, New Hampshire.

The proposition is not a new one, as the author admits; it has been dwelt upon by Professor Sumner; but Professor Bullock, although he